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Social Process. By CHARLES HORTON COOLEY. New York, Charles Scribner's Sons, 1918.—vi, 430 pp.

The "process" (a term which the author thinks preferable to "adaptation" or "selection" because it is more descriptive and obviates mechanical or biological implications) is the interaction and reciprocal growth of the forms of life—of the organic whole. To Professor Cooley "organic" connotes no biological analogy such as it does to Lilienfeld, Spencer or Schaffle, but means merely that society "includes the whole of human life in the sense that influences may be and are transmitted from one part to any other part so that all parts are bound together into an interdependent whole." Two classes of "forms" make up the organism. They are "personal", *i. e.*, men, and "impersonal", including "associations of men, traditions, institutions, conventions, theories, ideals." These overlap with "the same life entering into both" forming the growing unity—society.

The "process" may be intelligent, but is, as a matter of fact, largely unconscious. The telic aspects of social evolution are largely illusions. Even personal growth, the author thinks, is, to a considerable degree, unconscious. The "tentative process" is no other than the natural or trial and error method. "One form of life feels about among the various openings or *stimuli* offered by another, and responds to those which are most congruous with its own tendencies." The "process" is to be viewed also as one of organization. It brings about a "system of coördinated activities fitted to the conditions." Structure having arisen, may appear as though planned, but for the most part it is an unconscious growth. There is variation or initiation attributable to an antecedent system of tendencies coming into contact with "fecundating conditions".

The greater part of Professor Cooley's thirty brief chapters is devoted to a detailed and suggestive discussion of various phases of the social process. Part ii takes up the personal side of the process under such topics as opportunity, culture, class, success, morality, fame, competition, emulation and discipline. Degeneration, as a phase of social process, is treated in part iii. Statistical methods are criticised, and a plea is registered for "a large synthesis of life". Part iv deals with "Social Factors in Biological Survival". Heredity and environment are thought of as complementary and coöperating, instead of opposing, factors. A moderate struggle is held to be indispensable for the maintenance of the biological type. The best strains should be kept up, and quality is no substitute for quantity of offspring. In part v,

group conflict is looked upon as incidental to the integration of mankind. However, as "an organic international life" has developed, war has become obsolescent because when afflicting any part, it menaces the whole social organism. Sane observations on the race problem are here offered, but not all readers will be satisfied with the handling of class conflict. Part vi treats of "Valuation", which "is only another name for tentative organic process." This, I venture to think, is the most penetrating, challenging and original part of the volume. The last part is concerned with "Intelligent Process" as one aspect of the social whole. "Intelligence is presented as tentative in its method." It has to "feel its way" with the individual and with the group. A free conflict of ideas must be maintained. Rational control means setting standards and exercising oversight; it does not imply the substitution of a conscious for an unconscious process, and social science can never become exact; mechanical control based upon statistically determined laws is a false and futile aim. Also the idea that the growth of intelligent control constitutes progress is repudiated as a partial view.

The book is well done, like everything else from the pen of this classical scholar. It is perhaps not too much to say that the organic view is here adequately presented for the first time, and that it certainly invalidates all particularistic approaches, whether theoretical or practical. It is not, however, faultless. No doubt Professor Cooley himself would admit that it is only "tentative". This might indeed be called a book of opinions which could be challenged on good evidence by men of a contrary mind. Moreover, one gets from it an impression that the social process is an orderly affair, and that it takes place within an established order. Professor Cooley does not reckon with cataclysmic or revolutionary change. He does not allow place for a phenomenon unknown to the organic world—namely, a social revolution like that in Russia today. But surely this, too, is social process. Nevertheless, and after all criticisms are made, *Social Process* is a contribution to sociological knowledge of great merit and is distinctly exceptional.

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